THE. V. ABHOMINABLE BLASPHEMIES cõteined in the Maſſe, with a ſhort ãſwere to them, that ſaie, we ronne before the kyng and his counſayle.

HEre I was mynded (good christen readers) to haue made an ende of writynge againste that cursed and abhominable sacrifice of the Masse, but beyng compelled by the obstinate blasphemye of certayne papistes, which euery where do depredicate, and saye, that we renne before the kyng and his counseill (for good christen readers, this is their onely refuge, that they flee to, not hauyng one sillable in the scriptures to confyrme theyr purpose) I am fain to meddell farther in this mattier, and to shewe how they go about in so saiyng, to make the kyng and his counseill partakers of theyr vngodly blasphemye against god, and his scriptures. Whiche thyng maye be

prouyd after this maner: Omnis potestas a domino deo est, that is to saye: All power is of the lorde god. By the which saiyng it folowyth, that generally all kynges, rulers, magistrates, and gouernours, if they entende to lyue accordyng to their vocacion, must of necessitee doe the thyng, that god commaundeth and willeth them to dooe, (for who so euer doeth otherwise, whether he be kyng or emperour, he is no more worthy to be called a prince or gouernour, then the foule spiryt, whiche is within a man is to be called his soule, sythe that a prince is vnto the common welthe, that same selfe thyng, that the soule is vnto the body) but this is the chiefe duetie and office of a kyng or gouernour, to seke, promote, and set

set forthe the glory of god, to ex-
tirpate and cleane banisshe a-
waye, all such strange worship-
pynges, dreames, and vaine in-
uencions of men, as doe in any
wise obscure the same, deface the
merites of the passion of Christ,
and obliteratte or blotte awaye
his death. Now marke ye this
argumente, marke ye I saye,
what foloweth of your saiynges
yf the kyng and his honorable
cõceill haue not yet (as ye most
craftely perswade vnto the sim-
ple and ignorant people, which
if it wer not for you would glad-
ly and ioyfully receiue, the gos-
pell of the soonne of god) disa-
nulled & put downe the Masse.
that is to saye, the moste abho-
minable, pernicious, and dam-
nable idolle, that euer Sathan
with all his crakt coulde inuent

then are thei, by your owne confession, all vngodly, and also partakers of your idolatrous blasphemie, which thing ye shal neuer be able to auoide. Sicq̃ vos perduellionis alligatis, ꝙ is to saye: ye attache your selues of playne and deadly treason, againste the kyng and his honorable counseill. Whiche all (thankes be vnto the lorde, that hath the hertes of all rulers in his honde) be as farre, in this point, from al vngodlynesse and blasphemye, as ye are now from al truth and veritie, that so stifly kepe vp the baner and standarde of your maister Sathan. This I saye, is the very baner and standard of Sathan the diuell, whiche he hath sette vp, to obscure, peruert and vtterly abolisshe from the memorye and remem-

remembraunce of all men, the death of our sauiour Jesu christ blindynge all the worlde with moste pestilent errour, that is to saye with full perswasion, that the Masse was a sacrifice, and oblacion to obteyne remission of sinnes, or a werke wherby the preest, ꝓfferyth Christe, and they that are participaunt of the same, doe deserue ex opere operato, that is to saye: of the worke that is wrought, forgyuenesse of theyr synnes, and heauenly ioye, not onely for thē that be in purgatorye, but also for them that be in hell, briefly for all them that are alyue and deade, though it be a. M. yeres ago. Is not this to blaspheame and dishonour Christe, to burne and oppresse his crosse, to bring his death to perpetuall oblui-

on and forgetfulnesse, to take away the fruites of his passion, and to euernate and abolische the sacrament of his death.

These fyue abhomynable blasphemyes I will here with the leaue of god, so lyuely depicte, and set before the eies of all christen readers, that the very infauntes and babes shall clerely see, that they, whiche so lewdely affirme that we doe renne afore the kyng and his counseill, entende nothyng elles, but to defame their prince, and all them that be about him, with papisticall heresye, therwith sekyng to kepe the true subiectes of this illustrie realme, in perpetuall blyndnesse and ignorancye.

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THis is therefore the fyrst blasphemy done vnto Christe by the masse. Christ, by the heauenly father, is consecrated and made high priest or high bisshoppe, not for a tyme (as we doe reade that they were made in the olde testament, whose priesthode, because that they themselues were mortall, could not be immortall, and therfore they hadde nede of successours, whiche alwaies shoulde be substituted and made in the rowme of them, that died) but as he is immortall, so his priesthode is euerlastyng, and nedeth no successour. Therfore he was made by the father of heauen, a priest for euer after the order of Melchisedech, to execute and minister that priesthode that endu-

reth for euer. This misterye was longe before prefigurated in Melchisedech, whom after that the scripture had ones named to be the priest of the liuing god, no more mencion at all, in the scriptures is made of hym, although he had neuer ended his lyfe. For this similitude is our Messias called a priest after the order of Melchisedech. But now, they that vse this inuented sacrifice of the Masse, must nedes daiely to make priestes, whom they doe substitute and subrogate vnto Christ, as plain successours. With the whiche subrogaciō or substituting they do not onely spoile Christ of his honour, and take from hym the prerogatiue of his euerlastyng priesthode, but also go about to plucke hym, frome the ryght

honde

honde of god the father, where he can not set immortail, except he remayneth a priest for euer. For thei cã not thus excuse thẽ selues, saiyng: that theyr massyng priestes are not subrogated or substituted vnto Christe, as vnto hym, that is still withholden with death, but ioygned onely to hym, as suffragans of his euerlasting priesthode, whiche for al them, remaineth with out ende. For the holy apostle sainct Paule concludyng them more narowly, saieth plainely that there was in the olde lawe many priestes made therefore, because that they were letted by death to continue, ergo syth that Christ can not be letted by death, be is that one onely priest and hath no nede either of suffragans, or successours. Reade

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the. v. vii. ix. and. x. to the Hebrues.

The. ii. blasphemie.

THe secunde abhominacion of the Masse is, that it doeth vterli deface, obscure, conculcate & treade vnder feete the crosse and passion of Christ. Whiche thyng is very euident, for if Christ did offer him selfe on the crosse a sacrifice, therwith to sanctifie vs for euer, & to pourchasse euerlastynge redempcion vnto vs: vndoubtyngly the streingth vertue and efficacie of this sacrifice, is without any ende: Elles we shoulde iudge no better of Christe than of bulles and calues, which wer offered in the olde law. Whiche oblacions were therfore corrupted weake and of no effect, be-

cause

cause that thei were oftentymes repeted, iterated and offered of newe againe. Therfore we must confesse, that eyther this sacrifice of Christe, whiche he did offer in the crosse, doeth lacke and wante the vertue of euerlasting purificacion clensyng and redempcion, or that it was ones sufficiently offered for euer. Whiche thyng the apostle in the ix. and. x. to the Hebrues doeth testifie saiyng: This high bisshop Jesus Christe, did appere ones in the ende of the worlde, to put syn to flyght, by the offeryng vp of hym selfe. Againe we are by the wyl of god sanctified, by the offeryng vp of the bodye of Jesu Christe, ones. Item Christe did with one oblacion make them perfect for euer, whiche are sanctified: vnto whiche saiynges

saiynges he doeth adde this godly sentence: and where remissi-on of these thynges that is to saie, of sinnes, is, there remaineth no mo offeryng for synne. This thing did Christ, whan he did yelde vp the gooste, signifie saiyng: Consummatum est, ỹ is to saie: It is finisshed. With the whiche worde Christe doeth testifie, that with this one onely sacrifyce, he hath consummated perfourmed, and fulfilled, what so euer is necessary to our saluacion. But yet not withstandyng we doe daily, vnto this omni sufficient and moste perfecte sacrifice, as though it wer moste vnperfecte, patche innumerable sacrifices. Sith therfore, that the holy and sacred worde of god, doth affyrme protest and testifye that the vertue

of

of this sacrifice ones offered for euer, doeth euerlastyngly continue: doe not thei, that require any other moste blasphemously insimulate and accuse it of imperfection & weakenesse: Now the masse, whiche for that entent was instituted, that euery daye. MMM. sacrifices might be offered, what other thyng, I praye, doeth it go about, but vtterly to drowne and burye the passion of Christe, wherin he did offer him selfe a sufficient sacrifice vnto his heauenly father? Here euery man, except he be vtterly blynde, maie see, that this is the extreme boldnesse of Sathan the diuell, whiche repugneth to so manifeste and open truthe. But lette vs see, with what subtiltee this father of lies, doeth go about, to cloke his

impietye and vngodly inuencion. We doe not, saieth he, offer sondry and diuers sacrifices, but that one sacrifice onely, suche myste, with the beames of the light sonne truthe and veritee, is sone discussed and dryuen away. For Paule doeth not onely affirme, that there remayne no more sacrifices, but also that this one sacrifice ones offered for euer, can be offered no more. Some men woulde escape more subtilli and craftily saiyng: that thei do not offer it of new again but that thei doe apply the frutes therof vnto vs. This vaine sophistrie also can easily be confuted, for Christ did not offer hym selfe vpon this condicion, that his sacrifice shulde be euery daie confirmed and ratified, with newe oblacions, but that

with

with the preachyng of the gos-
pell, and ministryng of his ho-
lye souper, the profittes therof
shulde be communicated to vs.
For Paule saieth, that Christe
our passeouer is immolated or
offered, and therfore he biddeth
vs to eate and drinke. &c. This
I saie, is the right waie to ap-
plye this sacrifice of the crosse
vnto vs, whan we fede vpon the
bodye and bloud of Christ spiri-
tually, either in the holy miste-
ryes, or in the hearyng and re-
ceiuyng of his worde faithfully.
here I thinke necessari, to touch
a littell, what they dooe alledge
for the chiefe foundacion of theyr
masse. God in the fyrst chap. of
Malachie, speaketh after this
maner: From the easte to the
weast my name is great emong
the gentilles, and in all places

encence is offered vp vnto my name, and a pure offeryng also, for my name is dreadful emong the gentilles. Here ye maie see, saie they, that the prophete, many yeres before the incarnacion of Christe, did prophecie of this holy sacrifice of the Masse. For what other sacrifice or offeryng shoulde he meane? Thou shault therfore vnderstond, good christen reader, that therbe. ii. kindes of sacrifices. The one called Propitiatorium or expiatorium, that is to saie, a sacrifice, wherwith the wrath of god is pacified, full satisfaccion and amendes is made for all thesynnes of the worlde, & the sinners fly vnto it by faithe, so reconciled, þ thei be accoumpted iuste & rightuous before god. This sacrifice

crifice did Christ ones offer for euer in ỹ altare of the crosse, as we haue shewed by the worde of god. And for this cause, were al ỹ sacrifices of the olde lawe whi che did prefygurate that one onely sacrifice, called propitia= tories. The other is called Eu= charisticum, that is to saie a sa= crifice of thankes geuyng, whi= che comprehendeth all the par= tes of charitee and loue. For by it we honour god in his lymmes we doe offer vnto him our prai= ers, laudes and thankes ge= uynge, whiche by the strength of that other sacrifice are accep= table vnto god. That therfore Malachie did meane this sa= crifyce, we wyll proue by strong scriptures, whiche the papistes shall neuer bee able to auoyde.

Let my prayer, O lorde, ſaieth dauid, aſcēd vp before thy ſight as encence. C. xli. pſalme. Againe Paule cōmaundeth vs to offer our bodyes, a liuely ſacrifice, and reaſonable worſhyppyng. Item Paule doeth call the liberalitye of the Philipenſes, wher with thei did refreſſhe hym, an offeryng of ſwete ſmell. Alſo Oſee doeth call our thankes geuyng the calues of our lippes, whiche Dauid doeth call the ſacrifice of laude and praiſe And Paule in the. xiii. to the Hebrues, the fruites of our lippes that confeſſe the name of the lorde. wherby any man may ſee, that Malachie did in the foreſayd place vnderſtonde this later ſacrifice of thankes geuyng, as holy Hierome in his commentaries vpon the foreſaide place,

doeth

doeth testifie. Reade the place who will. Now haue I proued by the scriptures, that Malachi helpeth them nothyng, but that this sacrifice of the Masse, is a new inuencion of Sathan, to deface the crosse and passion of Christe.

The. iii. blasphemie.

NOw we will come to the thyrde blasphemye, and proue that the Masse doeth obliterate and dryue away from the memory of al mē, that precious and moste wholsome death of Christ. For as the approuyng of the testament or laste wil of a man, dependeth of his death: so ỹ testament wherin our lorde Jesus Christ did bequest vnto vs fre remissiō of our

synnes, and euerlasting rightu-
ouseneſſe, was confyrmed and
appꝛoued by his death. They ỹ
doe immutate, alter, oꝛ change
any thynge in this teſtament,
dooe denye his deathe, and ac-
coumpt it foꝛ naught. But what
is the maſſe but a new & cleane
contrary teſtamēt doeth not e-
uery one, of theyꝛ maſſes, pꝛo-
meſſe a new remiſſion of synnes,
and a new acquiſicion oꝛ pour-
chaſſyng of rightuouſnes? We
haue now as many teſtamentes
as we haue maſſes. Let Chriſte
come therfoꝛe, & with an other
death, yea with infinite deathes
confirme the innumerable teſta
mentes of the maſſes. That ther
foꝛe that I haue ſayed, is very
true. By ỹ ſacrifice of the maſſe,
that one onely and true death of
Chriſt, is obliterated and cleane
blotted

blotted awaie. Would not these massarie priestes, if it laye in theyr power, slaye Christe a-gaine of newe: for Paule saieth: where the testament is, ther the deathe of the testatour or testa-ment maker, muste be betwene. The masse is accounpted to be the testament of Christ: ergo it requireth his deathe. Besydes that, the hoste, which is offered, muste bee slayne. If Christe is sacrificed in euery Masse: then he must be slayne, moste cruelly euery daie in a. M. places. This is not myne. but sainct Paules argument, whiche saieth, If he hadde nede to offer hym selfe ofte-ner, then he shulde had nede to haue dyed many tymes, sens the begynnyng of the worlde. Now ye maie see what goodnesse is in this abhominable Masse.

The. iiii. blasphemie.

THe fourth detriment or harme that cometh by the masse, is that it taketh awaie from vs, the fruites of the death of Christe. For who will acknowlage or thinke, that he is redemed, by the deathe of Christe, when he seeth, a newe redempcion in the masse? Who will truste that his synnes are forgeuen, when he seeth euery daie a newe remission afore his eyes? And surely thei that saie, that in the masse we doe obteine remission of our synnes, onely because that it was before pour chassed by the death of Christe, can not this escape. For this is none other thyng, but to saie, ỹ we are therfore bought and redemed

demed of Christe, because that we shoulde redeme our selues. This is the doctrine set forth by Sathan, whiche with fier and swerde, they dooe so stiffely defende, and vpholde. We doe (say thei) offer Christ in the masse, that by this oblacion, we maie obteine remission of sinnes, and bee partakers of the passion of Christe. What is then the passion of Christ, but an exaumple, wherby we shulde learne to bee our one redemers.

The. v. blasphemie.

NOw I come to the fyft abhominacion, howe by the masse, the holy souper, in the whiche the lorde left vnto vs the remembrance of his passion, is vtterly cancelled and put awaie from vs. For the souper of

the lorde, is a gifte which, with thankes geuyng shuld be receiued, where as the sacrifice of the masse, is a price or rewarde offered vnto god to bee receiued of hym, for a satisfaction and amendes. Loke what difference is betwene geuyng & receiuing, that same is betwixt this word sacrament, and this worde sacrifice. And surely by this, doeth the wretched vnthankefulnesse, and ingratitude of man declare it selfe. For where man shoulde haue acknowlaged the gratuit benignitee of the liuyng god, & geuen thankes vnto him, in that he maketh god his debter. The sacrament did promyse, that we were by the death of Christ, not for ones restored to lyfe, but styl continually viuified, because that then our saluacion, was ful-

fully accoumplisshed. But the Masse singeth an other songe, that is to saie, that Christ must be daiely offered for vs, therby to obteine restitucion of lyfe. the souper of the lorde, was distributed in the cõgregacion emong the faithfull, to aduertyse vs, that we shuld be al one in christ Jesu. This communion the sacrifice of the Masse, hath cleane banisshed awaie from the congregacoin and hath brought in, in stede therof, a very excommunicacion, as I haue sufficiently shewed before, in the preface of ỹ masse. Do not now the very blynde see, the deaf, heare, & the very infãtes vnderstond, ỹ this is the abhominacion, which beyng reached forthe in a golden cuppe, did inebriate and made dronken, al ỹ kinges and people

of

of the yearthe, from the hyghest to the lowest, cam singyng as brute beastes, and vnreasonable creatures, to put their whole hope & confidence in this pernicious puddel of idolatry, & spiritual fornicaciō. For this is the adulterous Helene, for whose sake, al ỹ enemies of the trueth, do so rageously contend, striue & expugne the kingdom of Christ, his true doctrine and gospell. This Isaie, is the adulterous Helene, with whom all the papistes thorough out al ỹ worlde, doe committe deadly fornicacion and adultery. But blessed be that puyssaunt lorde of hostes, whiche of his tender loue and mercy, hath preserued our most soueraine lorde and prynce Edwarde the syxt, from the flatteryng lyppes of this adulterouse har-

harlotte, whiche hath so by the space of these. v. hundreth yeres and more deceiued all nacions, allurynge them from their true spouse & housband Jesu Christ, to all kyndes of abhominacion and filthynesse: Oh how muche bounde are we all, whiche haue any zeale to the gospel of Christ to laude and praise that almighty and mercifull father, whiche hath prouided such a noble protectour and defendour, not onely of all the kynges dominions & realmes, but also of all truthe and veritee, whiche at this present tyme Sathan dooeth not ceasse with his ministers to expugne and assaile on euery syde: calumniatynge the true preachers therof, as though in this matter, thei shulde renne before the kyng & his honorable counceil

surely is nothyng els, but which to accuse their prince & gouernour, with all his honorable counsellours of playne blasphemy against god and his worde, whiche to doe is no lesse, than deadly treason, as I haue saied before, Beware therfore, and ceasse to beare your selues, in this your abhominacion, by your prince or any of his honorable counsell, whiche all doe detest, abhorre and hate, all suche idolatrous blasphemye, being alwaies ready with all theyr myght and endeuoure to seke, set forthe, & promote, the glory of almighty god, to whom with the sonne and the holy goost, bee prayse glory and honour for euer. So be it.

FINIS.

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